

Prabuddha Bharata

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GLIMPSES

A WELL-KNOWN Sadhu who was not much given to talking, was one afternoon found to be very warmly and eloquently dwelling upon the past glories of India. Among his visitors on that occasion were several highly educated and spiritually inclined gentlemen of Calcutta. One of them,—a man holding a very high office under the Government, asked that if India was so great and so good in the past, what was the reason of her falling so low and what time did the slip downwards begin.

The Sadhu replied: The hour that Draupadi in the Court of Dhritarashtra, before Bhishma, Drona, Karna and the assembled flower of the land, stood helpless,—yes, utterly helpless, though as I have said the wisdom and valour of whole India were arrayed there and watching her, and sought in vain with streaming eyes protection from the beastly attack of Duhsasana—that hour did the downfall of India begin, and those drops of tear were the cause of it. Till woman in India was made again what she was before that occurrence, our Motherland shall never rise on her feet; no, not till then.

THE maid of Seneca's wife had enarly lost her eyesight, but she knew not that she was blind; she used to say the house was dark.

SOCRATES in his apology before the Court of Helicea said, "Perhaps, however, some one will say, can you not, Socrates, live in exile silently and quietly?" (For by so doing he might have lawfully escaped the sentence of death passed upon him by the judges). "But it is the most difficult of all things to persuade some among you that this cannot take place. For if I say that in so doing I should disobey Divinity, and that on this account it is impossible for me to live a life of leisure and quiet, you would not believe me.....And if, again, I should say that this is the greatest good to man, to discourse every day concerning virtue, and other things which you have heard me discussing, exploring both myself and others; and if I should also assert that a life without investigation is not worthy for a man to live, much less, were I thus to speak, would you believe me."

SIGNS OF THE TIMES IN AMERICA

I

IN every direction in America is seen a larger appreciation of the spiritual forces in life, and nowhere is this tendency of the times more marked than in the newspapers. Here in columns made up of daily happenings of local and international interest, are items of religious import, broad and profound and true,—an inspired prophecy of the fast unfolding destiny of man. I append a few extracts for the serious on-looker, which are full of significance as indicating the growing interest in advanced religious thought by the public at large, for the newspapers and magazines aim to publish what the people wish to read about.

The Rev. Charles A. Briggs, Professor of theology in Drew Theological Seminary, New York, is at once the foremost Bible scholar in America and the most liberal interpreter of that book. A few years ago, after a trial by the Presbyterian church of which he was a member, Dr. Briggs was declared guilty of heresy, and dismissed from the ministry. Continuing to teach in the Theological Seminary, Dr. Briggs recently applied for admission into the Episcopal ministry. Bishop Potter of New York, a most revered and honourable churchman recently consecrated Dr. Briggs. The Bishop's straightforward and fearless spirit in search for truth regardless of the popular acceptance of tradition and superstition, is indicated in the following item reported in the newspapers, with reference to the scholarly criticism of Dr. Briggs:—

“But the time has come when the Church and its teachings must vindicate themselves by something more than speech hardened

into dogmatic terms. In our age, and in a world that reads and compares and inquires, because it thinks, authority must vindicate itself by its appeal to these judges of all truth which are the image of the Divine in man—the spiritual intuitions, conscience and reason. Especially is this true in the dealings of the Church and her teachings with Holy Scripture. The Coptic Church keeps her scriptures imprisoned in a silver casket, which her votaries kiss; and, in the same way, a modern fetichism, which has dishonored the Bible by claiming to be its elect guardian, has shut it up, these many years, within the iron walls of a dreary literalism, robbing it, thus, alike of interest and of power. The Book is a literature; priceless, incomparable and most precious; but still a literature, and it must accept, and those who love and reverence it must accept for it, the conditions of its existence.”

The following are recent newspaper items:—

“The Rev. Dr. R. Heber Newton occupied the pulpit in All Souls Church yesterday morning, and preached on ‘Liberalism.’ He spoke of expanding views regarding the Bible, the Church and the creed, and said that the Church had striking evidence of this. Dr. Newton said in part:—‘There is a larger Christian faith to-day in the Church, which all men recognize. The Church of Jesus Christ is older by far than Jesus. What are the creeds? They are the thoughts of a man guided into shape. The man who rejoices in the largeness of the liberty of the Lord may not confine himself to what we may call the strict lines of religious life.’”

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them blossom, pours song into the bird's throat and bids it sing, pours life into the sower and bids him plant and reap—so in these last days unto all flesh comes the Vision Splendid, deluging man's mind with great thoughts, making man's dull heart to leap in a rapture of goodness, refreshing his will with threats and feeding it with difficulties. The central thought of these sermons is: God is not ancient history; He is abroad to-day upon a mission of recovery."

The following poems by Ella Wheeler Wilcox, a New York journalist, appeared in the daily papers and have been widely published and read:—

FREEDOM.

I care not who were visions back of me,
No shadow of their sins on me is shed.
My will is greater than heredity,
I am no worm to feed upon the dead.
My face, my form, my gestures and my voice,
May be reflections from a race that was.
But this I know, and knowing it, rejoice,
I am myself a part of the GREAT CAUSE.

I am a spirit! Spirit would suffice,
If rightly used, to set a chained world free.
Am I not stronger than a mortal vice
That crawls the length of some ancestral tree

ILLUSION.

God and I in space alone,
And nobody else in view,
And "Where are the people, O Lord?" I said,
"The earth below, and the sky o'er head
And the dead whom I once knew?"
"That was a dream," God smiled and said,
"A dream that seemed to be true.
There are no people, living or dead,
There is nothing but Me and you."
"Why do I feel no fear?" I asked,
"Meeting you here this way.
That I have sinned I know full well;
And is there a heaven, and is there a hell,
And is this the Judgment Day?"
"Nay, those were but dreams," the great God said,
"Dreams that have ceased to be;
There are no such things as sin or fear,
There is no you; you never have been;
There is nothing at all but ME."

AN AMERICAN BRAHMACHARINI.

MODERN SCIENCE AND MODERN THOUGHT

(Concluded from page 149)

THE old conception of science shows us a universe, separated into lonesome parts by immense spaces of nothing. The new conception of science shows a universe, differentiated in form but bound compactly together with the strongest kind of bonds—each part connected with each other part by currents along which are ever flowing influences of one sort or another. For the Law reads, "Every particle of matter in the universe attracts every other particle with a force depending jointly upon

the mass of the attracting and of the attracted particle, and varying inversely as the square of the distance between the two." In other words, "every particle attracts every other particle" as much as it can. A universe filled with so many different kinds of things, so many different kinds of forces, yet all the same, as partaking of the same kind of being, only moulded by vibration into different forms. Wherever we may be we are not unrelated to any kind of life, manifested anywhere in the vast Cosmos—and

every word we speak, every thought we think, every move we make, has its influence far and near, for harmony or discord, for help or harm, for good or ill upon the all. In the light of this gleam of science, can we not with quickened understanding, recall Christ's words, "I and the Father are one?"

Scientists of old took account only of that which could be seen with the physical eye. Scientists of to-day are taking account of much we cannot see with the physical eye. Fiske gives a large place in his "Cosmic Philosophy" to the consideration of psychic phenomena, while he places states of feeling or consciousness back of all; and he frankly says we have more reason than not for believing there are kinds of beings in the universe, further on in development than we. Balfour Stewart recognises four planes of matter, the Elements, Chemical Compounds, Vegetables, Animals. On each plane operates a force. On the first plane in the elements operates physical force; on the second among chemical compounds, chemical force; on the vegetable plane among the plants works *vital* force; among animals the force of *will*.

The London Society for Psychical Research is not a Society for hunting up weird, uncanny ghost stories. It is an honest, earnest body of men and women patiently gathering statistics regarding the newer and higher developments of the human being.

With the idea of progress accepted by all but the obstinate, the stupid and the savage, and with the grand conception of the universe and its laws afforded by modern science, we are able to regard

modern thought sanely, comprehensively and in a way which is decidedly an aid to living. To ignore the kind of thought which is sweeping over the world to-day with a sweep that almost takes one's breath away, would be to make one's self supremely ridiculous. In all its forms, under all its names, it is worthy of reverent attention, for it is the workings of the Eternal.

Balzac reminds us "man is not a finished creation," and it would be well if some one would keep saying it all the time, for man is only too apt to consider himself quite a complete and satisfactory product of evolution. If we will only think, we will know we are to grow, to progress. But how? Are we to have more organs to our bodies? More hands to work with or an extra head to do all the thinking with? Not that. Fiske's great discovery was this. When savage man first seized a club to lay low his enemy, mental growth or evolution began. The *physical* climax was reached. And ever since then, man, by increasing intelligence, has added by invention to his physical powers. The coming growth then must be, not an extension of the physical, but a growth of his inner life, the growth of his higher powers, of his mental and spiritual part; in a word, he must cultivate his soul and help it to become greater and higher. Physical man must become spiritual man.

And pray how is this to be done? Here come along Spencer and Darwin, with their talk of Use and Disuse. If an arm is tied up and carried in a sling, it takes not long for it to become useless. Its power to carry, lift or work is

soon gone. Pack away the higher powers and neglect to use them; wrap up your soul and stow it away on the top shelf of a store-room of old thought, or cease to use its powers of thinking and loving, while the body eats and drinks and sleeps, and soon the higher self by disuse becomes weak and can neither think nor love. It is by use our higher powers grow. By using our minds, they become keener, clearer, more discerning; by loving, we love more and in better ways, and our souls grow sweeter. By the use of the force of the fourth plane, which as we saw is the force of will or desire, we attract to us those vibratory currents along which flow the influences we need for growth. As the plant gets its needed sunshine and its needed rain, so we of a higher growth—or rate of vibration—get our needed experience. As the plant gathers from the soil and assimilates what it needs for growth, so we may gather from our environments what we need for soul growth, *if* we will. Just here comes in the difference between the plant and you and me. We of the higher form of life have the power of choice and conscious growth.

All through the Universe are darting to and fro, currents of influence, thrown out by all combinations of atoms. Some are heavy and low in rate of motion. These are the more physical. Others are more intense. These are the finer and higher, the spiritual. We may choose which shall be ours, choose with which currents of the universe we will ally ourselves. As the finer and higher flow to us, those of lower rate fall away and cease to affect us. So says Science.

"Choose ye this day whom you will serve," says the Bible. We may place ourselves in harmonious relation with the action of the Universe, which in religious parlance, is "the Will of God," and this is just what is embodied in Christ's doctrine of non-resistance; or we may struggle with and against the on-flow of experience which in church talk, makes a "sinner" or a "rebellious child of God."

"Will," says Modern Science, "is the force acting on the highest plane of consciousness we know, working out the problems of existence there presented."

"Desire," says Modern Thought, "and you shall grow and see and know and have."

"Knock and it shall be opened unto you. Ask and ye shall receive. Seek and ye shall find," remarks Christ.

"Like attracts like," says Modern Science.

"Love and you will draw out love. Be good and good will flow to you. What you are, you attract" says Modern Thought.

"Seek ye first the Kingdom of God and His righteousness and all things shall be added unto you," says Christ.

Then is not at last the "conflict between Science and Religion" ended for ever? Have we not in our midst the Universal Religion? Only we hardly realise the blissful fact as yet.

Does it not seem true that Religion and Science have been gradually drawing nearer and nearer together until now they are in full accord? When Scientists will read the gospel in the light of their much-loved science they will realise a Religious Science. When

those who are preaching the gospel will examine some of their favorite texts with the light of science thrown upon them, they will apprehend a Scientific

Religion. For Science is the Religion of Life and Religion is the Science of Life.

BARNETTA BROWN.

THE STUFF THAT DREAMS ARE MADE OF

IN our dreams we are taken back into an earlier world. It is a world much more like that of the savage, the child, the criminal, the madman, than is the world of our respectable civilized waking life. That is, in large part, it must be confessed, the charm of dreams. It is also the reason of their scientific value. Through our dreams we may realize our relation to stages of evolution we have long left behind, and by the self-vivisection of our sleeping life we may learn to know something regarding the mind of primitive man and the source of some of his beliefs, thus throwing light on the facts we obtain by ethnographic research.

This aspect of dreams has not always been kept steadily in sight, though it can no longer be said that the study of dreams is neglected. From one point of view or another—not only by the religious sect which, it appears, constitutes a "Dream Church" in Denmark, but by such carefully inquisitive investigators as those who have been trained under the inspiring influence of Prof. Stanley Hall—dreaming is seriously studied. I need not, therefore, apologize for the fact that I have during many years taken note from time to time and recorded the details and circumstances of vivid dreams when I could study their mechanism immediately on awakening, and that I have occupied myself, not with the singularities and marvels of dreaming—of which,

indeed, I know little or nothing—but with their simplest and most general laws and tendencies. A few of these laws and tendencies I wish to set forth and illustrate. The interest of such a task is twofold. It not only reveals to us an archaic world of vast emotions and imperfect thoughts, but by helping us to attain a clear knowledge of the ordinary dream processes, it enables us in advance to deal with many of the extraordinary phenomena of dreaming, sometimes presented to us by wondering people as awesomely mysterious, if not indeed supernatural. The careful analysis of mere ordinary dreams frequently gives us the key to these abnormal dreams.

Perhaps the chief and most frequent tendency in the mechanism of dreaming is that by which isolated impressions from waking life flow together in dreams to be welded into a whole.

There is then produced, in the strictest sense, a confusion. For instance, a lady, who in the course of the day has admired a fine baby and bought a big fish for dinner, dreams with horror and surprise of finding a fully developed baby in a large codfish. The confusion may be more remote, embodying abstract ideas and without reference to recent impressions. Thus I dreamed that my wife was expounding to me a theory by which the substitution of slates for tiles in roofing had been accompanied by, and intimately associated with, the growing diminution of crime in England. Amid my wife's

rather contemptuous opposition, I opposed this theory, pointing out the picturesqueness of tiles, their cheapness, greater comfort both in winter and summer, but at the same time it occurred to me as a peculiar coincidence that tiles should have a sanguinary tinge suggestive of criminal bloodthirstiness. I need scarcely say that this bizarre theory had never suggested itself to my waking thoughts. There was, however, a real connecting link in the confusion—the redness—and it is a noteworthy point, of great significance in the interpretation of dreams, that that link, although clearly active from the first, remained subconscious until the end of the dream, when it presented itself as an entirely novel coincidence.

The best simile for the mechanism of the most usual type of dream phenomena is the magic lantern. Our dreams are like dissolving views in which the dissolving process is carried on swiftly or slowly, but always uninterrupted, so that, at any moment, two (often indeed more) incongruous pictures are presented to consciousness which strives to make one whole of them, and sometimes succeeds and is sometimes baffled. Or we may say that the problem presented to dreaming consciousness resembles that experiment in which psychologists pronounce three wholly unconnected words, and require the subject to combine them at once in a connected sentence. It is unnecessary to add that such analogies fail to indicate the subtle complexity of the apparatus which is at work in the manufacture of dreams.

It is the presence of the strife I have just referred to between apparently irreconcilable groups of images, in the effort of overcoming the critical skepticism of sleeping consciousness—a feeble skepticism, it may be, but, as many people do not seem to recognize, a real skepticism—that the impressive emotional effects of dreams are often displayed. It sometimes happens that two irreconcilable groups of impressions reach sleeping consciousness, one flow-

ing from a recent stratum of memories, the other from an older stratum. A typical form of this phenomenon often occurs in our dreams of dead friends. Professor Sully remarks that in dreams of the dead “awareness of the fact of death wholly disappears, or reduces itself to, a vague feeling of something delightfully wonderful in the restored presence.” That, however as I have elsewhere shown,* is not the typical process in dreaming of the dead; although in the later dream of those who often see their dead friends during sleep, the process is abbreviated, and the friend’s presence is accepted without a struggle—a very interesting point, for it tends to show that in dreams, as in the hypnotic state, the recollection of previous similar states of consciousness persists, and the illusion is strengthened by repetition.

In typical dreams of a dead friend there is a struggle between that stream of recent memories which represents him as dead and that older stream which represents him as living. These two streams are inevitably caused by the fact of death, which sets up a barrier between them and renders one set of memories incongruous with the other set. In dreams we are not able to arrange our memories chronologically, but we are perpetually reasoning and striving to be logical. Consequently the two conflicting streams of memories break against each other in restless conflict, and sleeping consciousness endeavours to propound some theory which will reconcile them. The most frequent theories are, as I have found, either that the news of the friend’s death was altogether false, or that

*On Dreaming of the Dead. *Psychological Review*, September, 1895. In this paper I reported several cases showing the nature and evolution of dreams concerning dead friends. I have since received evidence from various friends and correspondents, scientific and unscientific, of both sexes, confirming my belief in a frequency of this type of dream. Professor Binet (*L’Année Psychologique*, 1896) has also furnished a case in support of my view, and is seeking for further evidence.

he had been buried alive by mistake, or else that having really died his soul has returned to earth for a brief space. The mental and emotional conflict which such dreams involve renders them very vivid. They make a profound impression even after awakening, and for some sensitive persons are too sacred to speak of. Even so cautious and skeptical a thinker as Renan, when, after the death of his beloved sister Henriette, he dreamed more than once that she had been buried alive, and that he heard her voice calling to him from her grave, had to still his horrible suspicions by the consideration that she had been tended by experienced doctors. On less well-balanced minds, and more especially in primitive stages of civilization, we can scarcely doubt that such dreams, resting as they do on the foundation of consciousness, have had a powerful influence in persuading man that death is but a transient fact, and that the soul is independent of the body. I do not wish to assert that they suffice to originate the belief.*

While dreams are thus often formed by the molding together of more or less congruous images by a feeble but still intelligent sleeping activity, another factor is to be found in the involuntary wavering and perpetually mere meaningless change of dream imagery. Such concentration as is possible during sleep always reveals a shifting, oscillating, uncertain movement of the vision before us. We are, as it were, reading a sign-post in the dusk, or making guesses at the names of the stations as our express train flashes by the painted letters.

*In Japan stories of the returning of the dead are very common. Lafcadio Hearn gives one as told by a Japanese which closely resembles the type of dream I am discussing. "A lover resolves to commit suicide on the grave of his sweetheart. He found her tomb and knelt before it and prayed and wept, and whispered to her that which he was about to do. And suddenly he heard her voice cry to him 'Anata!' nad felt her hand upon his hand; and he turned and saw her kneeling beside him, smiling and beautiful as he remembered her, only a little pale. Then his heart leaped so that he could not speak for the wonder and the doubt and the joy of that moment. But she said: 'Do not doubt; it is really I. I am not dead. It was all a mistake. I was buried because my parents thought me dead—buried too soon. Yet you see I am not dead, not a ghost. It is I; do not doubt it!'"

Any one who has ever been subject to the hypnagogic imagery sometimes seen in the half-waking state, or who has ever taken mescal, knows that it is absolutely impossible to fix an image. It is this factor in dreams which causes them so often to baffle our analysis. In addition to the mere, as it were, mechanical flowing together of images and ideas, and the more or less intelligent molding of them into a whole, there is thus a failure of sleeping attention to fix definitely the final result—a failure which itself may evidently serve to carry on the dream process by suggesting new images and combinations. I dreamed once that I was with a doctor in his surgery, and saw in his hand a note from a patient saying that doctors were fools and did him no good, but he had lately taken some *selv-drolla*, recommended by a friend, and it had done him more good than anything, so please send him some more. I saw the note clearly, not, indeed, being conscious of reading it word by word, but only of its meaning as I looked at it; the one word I actually seemed to see, letter by letter, was the name of the drug, and that changed and fluctuated beneath my vision as I gazed at it, the final impression being *selv-drolla*. The doctor took from a shelf a bottle containing a bright yellow oleaginous fluid, and poured a little out, remarking that it had lately come into favor, especially in uric-acid disorders, but was extremely expensive. I expressed my surprise, having never before heard of it. Then, again to my surprise, he poured rather copiously from the bottle on to a plate of food, saying, in explanation, that it was pleasant to take and not dangerous. This was a vivid morning dream, and on awakening I had no difficulty in detecting the source of its various minor details, especially a note received on the previous evening and containing dubious figure, the precise nature of which I had used my pocket lens to determine. But what was *selv-drolla*, the most vivid element of the dream? I sought vainly among my recent memories, and had almost renounced the search when I recalled a large bottle of salad oil seen on the supper table the previous evening; not indeed, resembling the dream bottle, but contain-

ing a precisely similar fluid. Selvdrolla was evidently a corruption of "salad oil." I select this dream to illustrate the uncertainty of dream consciousness, because it also illustrates at the same time the element of certainty in dream subconsciousness. Throughout my dream I remained, consciously, in entire ignorance as to the real nature of selvdrolla, yet a latent element in consciousness was all the time presenting it to me in ever-clearer imagery.

While the confusions of dreaming are usually the union of unconnected streams of imagery which have, as it were, come from widely remote parts of the memory system to strike together at the narrow focus of shaping consciousness, in some rarer cases the fused images are really suggested by analogy and are not accidental. Many records successions of dream imagery strung together by verbal resemblances; I have found such dreams rare, but other forms of association fairly common. Thus I once dreamed that I was with a dentist who was about to extract a tooth from a patient. Before applying the forceps he remarked to me (at the same time setting fire to a perfumed cloth at the end of something like a broomstick

in order to dissipate the unpleasant odor) that it was the largest tooth he had ever seen. When extracted I found that it was indeed enormous, in the shape of a caldron, with walls an inch thick. Taking from my pocket a tape measure (such as I always carry in waking life) I found the diameter to be not less than twenty-five inches; the interior was like roughly hewn rock, and there were sea-weeds and lichen-like growths within. The size of the tooth seemed to me large, but not extraordinarily so. It is well known that pain in the teeth, or the dentist's manipulations, cause those organs to seem of extravagant extent; in dreams this tendency rules unchecked; thus a friend once dreamed that mice were playing about in a cavity in her tooth. But for the dream first quoted there was no known dental origin; it arose solely or chiefly from a walk during the previous afternoon among the rocks of the Cornish coast at low tide, and the fantastic analogy, which had not occurred to waking consciousness, suggested itself during sleep.—(*To be continued*)—Havelock Ellis, in *Appleton's Science Monthly*.

PROBLEM UNIVERSAL*

RETURNING to our subject, we find both these theories of materialism and idealism—the attempts to explain the origin of the universe from matter or from mind alone, however good they might be in other respects, are inconclusive and unsatisfactory to human reason; hence they are both defective. Aye, the Hindu seers differ considerably in their opinion about it. What is their conclusion then, about the subject and the object, mind and matter, the knower and the known? They say that all these are

manifestations of one Eternal Unit,—the Witness that is Behind. They have come out of One Substance which is the Akhanda Satchidananda—the indivisible and hence unlimited essence of Existence, Knowledge and Bliss. Mistake them not when they say that it is *the* indivisible principle of Existence, Knowledge and Bliss. Knowledge and existence and love as we know them, are all finite. And why have they been qualified by the old Rishis with the word indivisible, infinite or unbounded? Because human language is too imperfect to express that Eternal Witness that is behind the inner and

outer manifestations. Speech and mind can never reach There, because they are the effects of It.

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह

"Whence speech falls back baffled with the mind"—such is the nature of the Unit Behind and thus has it been extolled by the voice of the Vedas and Upanishads. The One Eternal Substance is always behind, and That has brought to light the subject and the object. Hence it can never be known by the mind. Herbert Spencer's "Unknowable" thus approaches very near to the "Substance," of the Hindu Rishis. The great difference, however, lies in this that the Hindu Rishis hold that it is quite possible for one to attain to It and realise one's oneness fully with It: and the attainment of that stage has been called by them the stage of Nirvikalpa Samādhi—the state of Superconscious Existence, for there are no more wanderings of the mind after things that wither and perish, but it remains calm and satisfied in the realisation of the nature and glory of the Soul. The old seers of the Vedas never treated the different stages of consciousness as separate things. They came to know by introspection, of which the different methods are to be found in the different philosophical systems, that the three stages of consciousness supplement, but never contradict one another. The sub-conscious existence that we find in the lower animals and in still lower organisms, the consciousness as it exists in man and in beings higher than man, and then the highest stage of consciousness—the superconscious existence, all these have never been looked upon as the functions of three different minds, but as different conditions or stages of One Mind. Selfconsciousness is a step in advance of the subconscious stage towards development and progress, and reaches its perfection in the super-conscious existence. Indeed there

is no difference between them except of degree. We often experience that certain facts come abruptly within our knowledge without any conscious effort on our part to know them. Some of our dreams become fulfilled in our awakened stage. This testimony has been supplied not only by men of this country; but also by men of other countries; who are living in the full blaze of science and are struggling to drive away all sorts of superstitions. Well, the Yogis say that these dreams which thus become fulfilled later on, are not at all ordinary dreams but experiences in higher states of consciousness. The mind has within itself the power of seeing things beforehand by casting a glance into the womb of futurity. The mind has the power of predicting or prophesying, as we find in the lives of the apostles of the different religions, and also in the lives of not a few modern saints. It has infinite possibilities within and therefore in those dreams it does unconsciously step into that higher stage for a moment, as it were, and see the future. But as the mind is not accustomed to get into that stage, it interprets the fact in its own way and thinks it an ordinary dream. The explanation which the Yogis give of this phenomenon is very consistent and reasonable.

We have seen that the universe can never be the result of atoms or material particles. We have seen also that the universe cannot be the outcome of mind alone. The Hindu Sages beautifully express this view in a sublime verse in the Kathakopanishad :—

ऊर्ध्वमूर्ध्नि वाक्शब्दमूर्ध्नीत्यसमात्मनः ।

"The universe is like an everlasting fig tree having its roots away up into the bosom of the Infinite and its branches down below here." To find the root of this universe you will have to go beyond time, space, and

causation ; because the roots of this tree are fixed there in the bosom of the Infinite. Then the verse goes on to say "That is Pure, that is Brahman, that is Immortal." Therefore the first thing that we find regarding the universe is that it has been projected out of that Absolute Existence which forms the background of it. Then again there is another thing. They have looked upon this universe as one homogeneous whole. Outside we have this ocean of matter connecting everything that is material. Our bodies are like so many whirlpools in the ocean of matter and are always linked with the sun and the moon and other beings, (if there are any) in the other planets. Behind this ocean of matter what do we find? The ocean of mind. Your mind and my mind and the mind of everyone here or elsewhere exist in that mental ocean and are thus joined together. They are like so many centres of forces in the one vast ocean of mind, and beyond that there lies the Infinite, the Absolute—that which can never be described by any word, nor be reached by the limited mind. It transcends all limits, but the reflection of that One Soul falls upon all these different centres of forces in the mental ocean. We have all seen how millions of reflections produced by one sun in the millions of waves in the ocean, appear as so many different suns. Even where the water is muddy there is the reflection, only we do not see it. And so the reflection of that One Soul is shining within you and me and within everyone. The reflection within you forms your individuality—your little ego, and so on with all the rest. But in reality there is but One Soul pervading everything, and if we can transcend the limits of the mind and the body we shall reach the Real Truth. But the

Vedanta philosophy never says that all these reflections are false. The Rishis did not say that the reflections do not exist or that the relative world, because it is a phenomenon, is an illusion (as Maya has been misunderstood and misinterpreted by many). It exists but relatively. As long as there will be relativity there will be this world, but outside of this relativity there will be found One Infinite Ocean of Knowledge and Love reigning supreme—*Ekamevadvitīyam*—there will be found the One without a second. The knower and the known, the subject and the object and all these varied differentiations come under the same category of relativity and have been projected out of One Principle of Existence. This, therefore, is the interpretation of the universe—that it is the outcome of something which is not relative but absolute in its essence. Aye, the scientists of the present age have also come to the same conclusion that all these phenomena can never exist unless they are based on some permanent principle—a groundwork upon which all these colours have been drawn. Materialism says there is nothing but matter. Idealism says there is nothing but mind. But the Vedanta says,—No, mind and matter are manifestations of one Permanent Substance ; they are the outcome of One Permanent Essence which can be best described as the Infinite Ocean of Knowledge and Bliss. The Srutis say :—

आनन्दाद्देव खलुमानि भूतानि जायन्ते.

आनन्देन जातानि जीवन्ति।

आनन्दं पृथन्त्याभिसंविशन्त आनन्दं बुध्यन्ति वानानात् ॥

—Tait. Upa. III, vi, 40.

"Verily, out of Bliss has this universe evolved and being evolved it lives in Bliss and in Bliss does it go back and is absorbed, know Brahman to be Bliss."

This is the conclusion of the Vedas. It follows from this that the knowledge and happiness that we find within ourselves are the

conditioned manifestations of the Infinite Knowledge and Bliss. But because they are coming to us through the conditions of time, space and causation we can see but little of that Infinite Knowledge and get only a partial and often distorted view of the same.

Now let us come to the second question—How has it come out? Evolution forms the backbone of the Hindu Religion. Evolution is there through and through in the doctrine of the Vedas. The great philosopher and the father of Indian psychology, Kapila, discovered it and in his system, which is called the Sankhya philosophy, we find the origin and the process of the growth of the universe explained through evolution. The process of cosmic evolution as known and taught by the scientists of the day agrees in main with that of the Sankhya system, though of course there is a great want of details in the latter. But there is a great difference between the scientists of the present day and the philosophers of India. The latter hold that if evolution is true, involution must also be equally true, and does not science tend to prove it through her own methods? No force can proceed in a direct line but comes round and completes the circle, if it does not get any resistance on the way and gets sufficient time for it. All force comes round to the place from which it starts and is not that a proof of the fact that if evolution is true, involution must be so too? If the world has come out of a Permanent Substance it is sure to go back into It in the long run. This wave of evolution and involution is going on from all eternity and there is no beginning of this process. How is it possible, you may ask, that there should be no beginning of creation? The question itself involves a big fallacy, for it implies that you want to know the beginning of the cause

which has produced this universe—for if the cause is there from all eternity, the effect must have been synchronous with it, and if the effect had a real beginning the cause had a beginning too. We all know that this universe is relative. We see all these motions and changes in everything here; indeed constant change or motion is the law of it. Is not time itself a relative thing? What is time but a relative idea that comes to us through the changes that are going on in our minds: so the idea of space too, comes in that way relatively. No body can say that the ideas of time and space are absolute however much they might be ingrained² within us. Everyone knows and all philosophers agree that the little child has no idea of distance at all. If we place a red thing before it, it will first put its hand in its own eyes and then farther and farther away as the idea of distance comes through experience from its struggles to get at the thing. Therefore, to find an answer to this question—at what time precisely creation began—we shall have to go beyond time and know that which is beyond time, and hence absolute and that is not possible for human reason.

(To be continued)

SARADANANDA.

SUPPOSE I could remove the brain-cap of any one of you, and expose the brain in active work—as it doubtless is at this moment. Suppose, further, that my senses were absolutely perfect, so that I could see everything that was going on there. What should I see? Only decompositions and recompositions, molecular agitations and vibrations; in a word, *physical* phenomena, and nothing else. There is absolutely nothing else there to see. But *you*, the subject of this experiment—what do *you* perceive? You see nothing of all this. You perceive an entirely different set of phenomena, namely, consciousness—thought, emotion, will: *psychical* phenomena; in a word, a self, a person. From the outside we see only the physical; from the inside, only psychical phenomena.—*Joseph Le Conte.*

— LETTER TO THE EDITOR

(Concluded from page 159)

WHAT is sin?"

"Selfishness."

"God says that sin is the transgression of the law?"

"Well, you may say that, but we say whatever proceeds from selfishness is sin. Your definition does not give any clear explanation of the word 'sin.' You may give any meaning to any word, but we must have something which we understand, which really explains."

"Do you consider a man guilty for sinning?"

"Certainly: a man is guilty for every action which he does through selfishness."

"Then why punish him for what he cannot help?"

"That person who errs punishes himself. The reaction of our actions is the punishment. We punish ourselves. No one else punishes us."

"Then God has so made us that we punish ourselves for things which we cannot help?"

"We are not made by anybody. We have made ourselves."

"How do you explain the animal nature of man?"

"Our animal nature is the remnant of the animal in process of evolution. The higher nature does not express when animal nature is predominant. Likewise higher nature expresses best when animal nature is overcome. We are fighting with nature."

"Is Buddhism a part of Vedanta?"

"The principles of Buddhism are the same as those we find in Vedanta. The ethics of Buddhism are the same, but the

Buddhists do not believe in any God, and Vedanta teaches that there is a God. Buddhism may be called agnostic or atheistic while Vedanta includes all the isms."

"What is the natural evolution of spiritual conception?"

"You know we have physical evolution; that is, from childhood we are evolved into youth, from youth to maturity. This is a process of nature. So the mind of each individual evolves from lower to higher states. So the ideas gradually evolve from lower forms into higher. So the conception of God gradually evolves from animism to monotheism, from monotheism to qualified non-dualism, from non-dualism to that form of monism which teaches spiritual Oneness. These are the natural stages, and each individual mind will have to pass through these stages before it reaches perfection. Perfection is the goal, the object of evolution. This is what I mean by the natural evolution of spiritual conception."

"Does Vedanta believe in the re-incarnation of the spirit?"

"Yes. Because if we believe in evolution we cannot but believe in re-incarnation. If we believe that there is a continuity of that which evolves, then this is nothing but re-incarnation."

"What about Karma?"

"Karma is called 'character' in English. What you mean by character, we mean by Karma. We say that Karma is nothing but the resultant of all the actions which we do in life. Karma is not destroyed. It reappears, is remanifested, and is the manifestation of all powers

that exist in a potential form. Re-incarnation teaches that whatever we do in one life, whatever actions we perform, both physical and mental, will reappear. That is, the resultant of all these actions, will be the condition of the future birth. Suppose a man does wicked deeds: then the resultant of those wicked deeds will make him wicked; and if he has impressions of other acts which are not wicked these will not be destroyed, but they will manifest themselves either before or after the reaction has taken place. Every action must produce reaction. Nothing is destroyed. Nothing is lost in this world. The law of action and reaction is the basis of the law of re-incarnation. Each individual soul is searching for truth, because each individual soul is trying to manifest all the best qualities of the higher powers that exist in it. The reason why so many people do not manifest higher powers is because of their desires. Suppose I have a strong desire to do something which is against my principles and against my ideas, but I do the act because the desire is over-powering and over-ruling in me for the time being. But though I fail to abide by those principles, they remain latent in me and will be manifested. Persons who are wicked to-day will not remain wicked through all eternity. This state is temporary. When a person learns by realizing desires that these do not really satisfy him, he will get out of that state. So there is a continuity of experience and advancement. In the past life a person did something, or desired something, and he is reaping the fruits of his desire in this life. I am here to-day because I wanted to be here. If I did not wish to be here, nothing could force me. My desire to see has produced this eye. My desire to hear has produced this ear. If I do not have the desire to use this nature it will

die. So that desire, that innate tendency of each individual mind, is that which conditions the existence of birth."

"How is it that Christ said 'I am the Father.' I do not understand it. They seem to be two distinct natures. You say 'I and my Father are one;' does this mean that they are one and the same person: they might be of one mind and one action, but they would still be two individuals?"

"Two individuals can be separate, can be of a different nature. If the two individuals be of different natures, different attributes, different qualities, how can there be oneness? If I say, I and somebody else are one, there must be some similarity, though in appearance we are different. If you understand this you will understand Oneness. If I say the space between these four walls is one with the space outside, what do I mean? Do I mean that the attributes are the same? No, they are one and the same space. If God and Christ are alike in attributes, they must be limited and finite. This is the law which exists in finite things. God is infinite, eternal, and if you say something exists outside of God, as my nature is outside of God, then God cannot be infinite; He is limited by me. So that law holds good when there are many things which are finite and limited in time, space, and causation. But they cannot be called God, because He is beyond time, limit, and causation. When I say 'I and my Father are one,' I mean the same thing, only differently expressed."

"How do you define happiness?"

"Happiness is the reflection of your blissful nature on your undisturbed mind;—on mind free from desires and anxiety. Happiness comes in freedom, never in slavery."

"What is Love?"

"Love is the expression of Oneness."

LATER.]

The Swami Vivekananda and Swami Turiyananda have now been in America for three weeks, the revered and beloved guests of long-time friends. Swami Vivekananda is gaining daily in health and strength and his former vigor is rapidly being restored. During the voyage from India to England and in the three weeks since the Swami's arrival in America, marked improvement has been made. All who have met Swami Turiyananda are grateful for his presence and full of love for this latest teacher of Vedanta in America. The Swamis are resting in a home in a mountainous region of New York State, with no plans beyond the acceptance of a most loving invitation to Swami Turiyananda to Montclair, New Jersey. This beautiful town is some twelve miles from New York. Swami Turiyananda will be the guest of the family who delighted to serve and honor Swami Saradananda, and

there he will begin to hold classes. Swami Abhedananda has been visiting Swami Vivekananda and Swami Turiyananda for the past ten days and is now leaving to resume his summer work of lectures in various cities, going to-day to Worcester, Massachusetts, where he will live in the same household with the brother of Swami Saradananda. Swami Abhedananda will resume his work in New York City, October 1st. During the six months absence of Swami Abhedananda from New York the students have not been idle but have steadily made preparations for the coming season. The outlook is promising for a most successful year's work under the Swami's able teaching and wise counsel.

Sister Nivedita reached New York to-day from England.

AN AMERICAN BRAMACHARINI.

New York Sept. 19, 1899.

NĀNĀ KATHA

Two great cities confront each other in India. Calcutta is the seat of Government, where Lord Curzon dictates English rule to over three hundred millions of dusky subjects of the Empress of India. Benares, higher up the Ganges, is the holy city of Hinduism. It is a moot point whether East or West will prove strongest in the end. Profoundly has Indian thought (through Hegelianism) affected Europe in our days. It shakes Western systems, while we with infinite pains make a few low-caste converts. Certainly, we are the conquerors, the "suzerain power." But Greece captured Rome by her philosophy. Hence the interest in the contrast of these two cities—Calcutta and Benares.—*The Christian Pictorial, (Eng.)*

TELL me, O Sage! What is the true ideal?
A man I knew,—a living soul and real.

TELL me, my friend! Who was this
mighty master?
The child of wrong, the pupil of disaster.

UNDER what training grew his lofty mind?
In cold neglect and poverty combined.

WHAT honours crowned his works with
wealth and praise?
Patience and faith and love filled all his days.

AND when he died what victories had he won?
Humbly to live and hope—his work was done.

WHAT mourning nations grieved above his bier?
A loving eye dropped there a sorrowing tear.

BUT History then, will, consecrate his sleep?
His name is lost; angels his record keep.

—W. P. Johnston.